



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

RELIGION AND INFIDELITY.

The following narrative communicated for the *N. Y. Gazette*, contains some simple facts that go to prove the utility of a religious observance of the Sabbath, and other Christian duties.

Of late, my friend Lang, a good deal has been said about Miss Wright and her Temple of Reason. I think the plain, simple, but true history of myself and William affords as good a practical comment on the effects of infidel principles as any thing I have met with. If you think it worth publishing it is at your service. In a short time it will be forty winters since I first landed in New-York; I was then in my twentieth year, without a face that I knew, or a friend to counsel or direct. On the first Sabbath morning after we landed, three young men of our passengers called and inquired where I was going to-day. I said, to church; they answered, we have been near ten weeks confined to the ship, let us now walk out and see the country; our health requires exercise, and we can go to church another day. I said, as long as I can remember I had gone to church with my father every Sabbath of my life, and when we parted his last words were "Remember the Sabbath-day." They went to the country; I went to church; they spent a few shillings of their wages; I put two one penny corporation bills in the plate. Some of them were good mechanics, and got from eight to ten dollars per week; my branch was poor, and it was only by close application I earned five dollars per week. They continued going in the country, found loose company, spent most of their week's wages, came home half drunk, sometimes caught by a thunder storm, spoiled their fine clothes and hats, rose late on Monday morning, bones and head aching, and could work but little all that day. I went to church, saved my wages, rose early on Monday morning, my bones rested, my head sound, and started on the labors of the week with a light heart and quiet conscience. At the end of the year they could show fine clothes, and powdered heads on Sunday; but, I could show one hundred dollars piled in the corner of my chest. They have all been gone long ago; having lived fast, they died early: while I, as one consequence of regular living, have not been confined by sickness for one day in all that period.—Now, Mr. Deist and Mrs. Deist, you who purpose to reform the world by destroying the Bi-

ble and abolishing the Sabbath, I would ask you, who lived the most comfortable life, they or I? who were the most useful members of society? They died and left their wives and children beggars. If I die to-night my family have the tools and hands to make themselves independent of the world.*

About three months after I landed, there came from England into the shop where I wrought, a man by the name of William; he had a fine little woman for a wife, and one or two young children. He was an excellent mechanic, and the first, I believe, who manufactured coach springs in New-York; he was, by religious profession, a Baptist, and went to the church in Gold-street. Dr. Foster, I believe, was then the pastor. He continued a consistent professor, attending church regularly with his wife and children. But, William was a warm politician; a democrat as red hot as the iron he hammered. He was soon found out by the radicals of that day. About this time there came to the city a man by the name of Palmer, who was either born blind or had lost his sight by disease. This blind leader of the blind used to lecture on deism in what was then called the Assembly Room, in William-street. William was led by some of his new associates into this dungeon of despair and drunk deep in their dark and cheerless doctrine. In a short time he came out a flaming deist, and instead of going with his wife and children to church, he led them to Long-Island, or the fields in Jersey, or he went, by himself, to a low tavern and harangued on Tom Paine's Age of Reason, to any set of blockheads, who would hear him. His children as they grew up, being left to wander as they pleased, soon associated with bad company, and turned out worse than good for nothing. He had commenced business for himself, and for some time was in a very thriving way. But now, every thing was forgot in his zeal for propagating his new principles. You might find him in every street and corner, pouring out his new light; and so vulgar and brutish was the language in which he blasphemed every thing which society in general holds sacred, that moderate men of any principle got disgusted—shunned his company and shop, and his worldly circumstances began to fall into

* One of the young men of whom I speak, was a baker; in a fit of intemperance, while working dough in the trough, alone, he lost his balance, tumbled in with his head buried in dough, and in this situation was found dead. This fact is known to scores of his countrymen now in this city.

decay. As old shop-mates, he and I ever have been, and now are, on the most friendly terms when we meet; and from the beginning have I expostulated and warned him of the ruin he was bringing on himself and family in this world, laying the next aside. Though he could not deny the truth of what I said, yet he seemed like one who had gone so far that he was ashamed to recede. One morning about ten o'clock, a few weeks ago, he called on me and asked for something to buy his breakfast, as he had not tasted any thing that day. I looked on him with sorrow, almost to crying. Says I, William, has it really come to this with you?—He said he had not a cent—a friend, or child, to help him in the world. I asked for his sons and daughters, by name—they had all gone to ruin, or were dead. The few old friends of the William-street Illuminati, now that he was poor, knew him not. I gave him a small sum, and told him to call on me in his extremity.—Says I, William, there are my sons and daughters; they are an honor to their parents, being all useful members of society. Your children and mine were brought up neighbors to one another—what should make them to differ? He was silent. Says I, I told you thirty-four years ago, your mad principles would beggar yourself, and ruin your family. While you carried your children to the fields, or left them to wander in the road to destruction, I carried mine to the church, where they were not exposed to bad company; and now they walk in the ways of wisdom, which are pleasantness and peace. I added, you must now be convinced that religion is the best thing for this world; and in the next, they who profess it will be as well off as you. But if the Bible is true, you may say with the miser, I was starved in this, and damned in that which is to come. He confessed I had the best of the argument, and said he might have been a rich man if he had stuck to the principles he brought with him from England. He said he thought of going into the alms-house—it was a good last-retreat; and for this, says I, William you have to thank Christianity; for, where the Bible is not known, they have neither alms-house nor hospital. I have only to add, that this story is no fiction, nor combination of characters that may have existed; but it is literally true. My friend William now lives, (you know him,) he is a man of truth, (though a deist,) and will vouch for what I have said, were he asked. If any doubts, you may give them my name. I will point them to some of the men, still alive, of whom I speak. Yours,

CARDUS.

THE BIBLE CAUSE,

In the County of Caswell, North-Carolina.

The following extract of a letter from the Rev. Daniel A. Penick, will be highly acceptable to those who are watching with deep interest the progress of the Bible cause. Under date of Nov. 11th, he writes—

"In relation to the Bible cause, I know you will rejoice with me that our county is fully supplied. Our agents (two of the students of the Union Theological Seminary) have tho-

roughly explored the county—visited every family, and supplied those that were destitute with a full copy of the Bible. It was known before we commenced that the moral desolation was great. But the half was not suspected. Many thought and said, before the work was begun, that not fifty families could be found in the county, that were without the Bible.—But the agents reported very differently. In a population of upwards of 13,000—a white population of 7,500—and of between 1,300 and 1,400 families visited, 490 were found destitute of a full copy of the word of God! A few of these, it is true, had fragments of the sacred volume. Many were waiting for an opportunity to purchase—whilst many more were anxious to possess the precious treasure, who had not the means of procuring it. None, as it was predicted would be the case, refused to receive the Bible—on the contrary, many (some widows—some orphans—and some wives of drunken husbands) received it as the choicest of heaven's gifts with indescribable evidences of gratitude and joy. One lady in particular, a widow, old, decrepid and poor—when she saw the holy book, and wanted it, but was unable to purchase it—exclaimed in a flood of tears—"Oh! if I had any thing in the world to give, you should certainly have it for that precious book!" Who would withhold the Bible from such a one? I lately visited where a Bible was left. The husband, who before did little more than drink whiskey, and scold and abuse his family, was hard at work. His wife who before was almost deranged with trouble—spending sleepless nights and intolerable restless Sabbaths, now clings to her Bible, spends the Sabbaths pleasantly in reading it for her own comfort and the instruction of her children.—Yes, and she is beginning (it is hoped—in her obscurity) to trust and find help in the God of the Bible. Shall any hesitate to send out into all the families this powerful instrument of reform—this sweet messenger of consolation?

Of the above number of destitute families, I am ashamed to say, that upwards of seventy contained one person or more that professed religion. I wonder what sort of religion it was! Could it be the religion of the Bible?

During the progress of the work, about 6,500 pages of Tracts were distributed. They too were received with great eagerness—by many who rarely, and by some perhaps who never hear the Gospel preached. This amount of good seed must, I think bear some good fruit. And who can tell what will be the effects of the sword of the Spirit—of 550 copies of the Bible put into circulation? May the Lord make it to operate as a two-edged sword in every family.—*Richmond Vis.*

From the Columbian Star, (concluded.)

DANGERS TO WHICH MINISTERS OF THE GOSPEL ARE EXPOSED.

IV. Standing forth as the accredited expositors of a divine religion, ministers of the Gospel are in danger of falling into the commission of much sin, by suppressing certain parts of the truth. We will endeavor to make ourselves understood by the supposition of several

cases. It is their well known duty to direct the attention of parents to the right education of their children, to inculcate upon them as heads of families, the principles of parental discipline; to require them under the most awful sanctions of Christianity, to bring up their offspring, "In the nurture and admonition of the Lord;" to set before them an example of patience, humility, and godly fear; and to appear, as far as practicable, exemplifying the truth which they profess. But should ministers themselves be glaringly deficient in these respects, with what face could they reprove others for their deficiencies? Should their own families be abandoned to neglect, or what is worse, to an irregular, loose training, so that the worst examples of profligacy appear in their own houses, with what show of consistency could they expose the laxity, and criminal indifference of others in the bringing up of their children? Therefore, you will not hear a preacher who is a negligent disciplinarian in his own family, ever say much on this delicate topic. He generally passes over it in silence. He is afraid to attack the guilty on that point, at which he himself is most vulnerable. Perhaps he excuses his conscience by secretly persuading himself, that there is no need for urging upon the attention of his hearers such subjects, that it savors of legality to be preaching about discipline, and morality, and duty.

Those teachers of religion who fail to fill the domestic circle with the mild and amiable virtues which the Gospel inculcates, and who carry it with moroseness, petulance and ill nature towards their wives and children, thus rendering their own houses scenes of contention and blustering strife, will not find it convenient often to quote such portions of Scripture as "Husbands love your wives and be not bitter against them, Parents provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." On the other hand they will find it exceedingly convenient to glide over those exhortations which recommend the kindling and perpetuating of a fire on the family altar, which enjoin the reciprocal duties of the different members of families, and encourage the cultivation of domestic religion.

The public teachers of religion are charged to warn mankind against *covetousness*, to call off the attention of God's people from deceitful riches, and the heart-indurating prosecution of gain. The minister who is greedy of filthy lucre will not touch this subject. The covetous who serve the world with a sort of self-devotion, and from whose hearts the last principle of piety is eaten out by the corrosions of worldliness, will not be disturbed by him. His shafts will fly over the head of soul-withered professors, and all his artillery will explode in harmless thunder.

Ministers who have worldly business to transact, and none are exempt from it, are in danger of contracting obligations which they are afterwards unable to execute. They thus have their minds distracted with debt, and their resources taxed beyond the possibility of endurance, or extrication. Under such circumstances, how are they to preach from such a text,

as that of "Owe no man any thing, or Render unto all their dues?" How are they to twinge the consciences of guilty delinquents, and urge upon their hearers the prompt and faithful performance of all their promises?—The remembrance of their own case will gall them every time they think of distributive justice. Their own offences against the laws of punctuality and contract, will haunt them in every effort which they may make to bring others to their duty. It will hence become conformable with their feelings never to meddle with such matters, but to leave them all to the regular course of things.

The minister of Christ glides into the neglect of personal piety, who becomes unfrequent and remiss in secret devotion, omits secret prayer, and the rigid examination of his heart and life, will make but a poor monitor to those in a condition similar to his own.—How can he apply the stimulant of biting reproof to those who are no more negligent than himself? How can he feel and depict their wickedness, when he is a stranger to his own? O how important is it for us to bear the lively impress of every truth that we preach! The first art in divine oratory is the art of being holy. The surest guide to the genuine glory of eloquence is a good conscience and a well regulated heart. Without these no man can ever be a successful pleader in the cause of God.

V. The fair daughters of earth, not unfrequently bring a snare to the Christian advocate. His character and profession, the claims of his religion, and the generally admitted purity of his motives and designs, all unite to secure for him the respect and good-will of females. The influence which he thus acquires may be abused to purposes most pernicious and nefarious; and the sacred garb of religion corrupted into a cloak of licentiousness, and made a sinister bait to deception. It would be needless to enumerate the examples of stupendous scandal with which this temptation has covered the ministerial path. They are but too well known; too fearfully blazoned, by the envenomed breath of infamy. Of all God's creatures, none are so dear, so fair and gentle to man as woman. But while she is thus the sweetest boon of providence, the kindest soother of human inquietude, and the most endeared associate of man, she may become the most direful vengeance that ever occupied his path. She is *the last best gift*, when rightly appreciated, but the direst calamity when perverted by man's baseness. Ministers of the Gospel like others, are in danger at this point. An Apostle has warned them in reference to it; their own consciences administer a warning; the monuments inscribed with the eternal shame of fallen brethren, loudly warn them.

We omit giving credit for the following, in order that every one whom the coat fits may put it on.

AN UNPLEASANT SITUATION.

MR. EDITOR,—I am a member of the Presbyterian Church, and may say without fear of the imputation of vanity, that I am *respected* as such. But some late occurrences in this congregation, have placed me in a very unpleasant situation." A Temperance Society has

been lately formed here, and a large proportion of the members of the congregation, have agreed to abstain from spirituous liquors. From the commencement of the business, I refused to join the Society, because I had my doubts whether it would do any good. And in this place sir, I *must confess* that I am in the habit of taking a little spirits now and then. Besides it would be hard to require a man of my age, to deny himself such an indulgence. I am afraid my health would suffer should I abandon it.—Thus, sir, though my first objection to the Society has vanished, and I *cannot doubt* that it is doing much good, yet I cannot belong to it, and find myself placed in a most *awful and painful predicament*. I can neither support the Temperance reformation, nor oppose it; nor even stand neutral.

If I support the reformation, its friends will exclaim, no *halving* of the matter “let’s go for the whole;” and its enemies will say “Physician heal thyself.”

If I oppose reform, I am putting myself with drunkards, and will ruin my character.

And if I stand neutral, if I refuse to lend my aid against this vice, my conscience will trouble me; and besides the remark will be in every body’s mouth, that non-professors of religion are more zealous in the cause of righteousness, than members of the church.

Sometimes I get *sore rubs* in your paper, and feel almost determined to throw it up and free myself from the tormentor; but then conscience tells me, if the use of ardent spirits is wrong, I ought to know it; if I shut my eyes against the light, and indulge myself without restraint, I would not free myself from the guilt of sinful indulgence. And I am *afraid too*, that some of my neighbors, who know I *take a little*, will suspect that I quit the paper, because I had to read pieces that gave me trouble, and I will be considered a man who deprived my family of a religious paper and of useful instruction, that I might gratify my appetite by taking a little.

Whenever I hear the subject of Temperance touched upon, either in the pulpit or in private conversation, I feel a kind of *instinctive opposition* within me, which it requires an effort to suppress. But there is another thing, I will mention; though I am convinced that the practice of treating with spirits is producing a habit, which *eternally destroys immortal souls*, yet, if I refuse to treat my friends, or my laborers, they will say, “He wants all his Equor to drink himself.”

Thus sir, you see I am surrounded with the most *painful difficulties*, and if you, or your correspondents will assist me in extricating myself, you will be entitled to the thanks of

Simon—Take-a-Little.

From the Rochester Observer.

ESSENCE OF OPPOSITION.

MESSRS. CHIPMAN & LOOMIS:—I don’t like you much; you are destroyers of public peace. A little while ago and we could ride out on Sunday, and nobody troubled us. We could go journeys in stages and on the canal, and it was nobody’s business; but now your Pion-

eerism, has broke up our jovial rides, and quit Sunday-travelling—and I tell you I don’t like it.

Last summer I determined I would not be “*coerced*” by your Presbyterianism, and so started for Albany on Sunday morning, and determining to brave it through, (for my mother used to tell me I must not break the Sabbath,) I took a glass of Acker’s best Cogniac to brace up with; but just as I was starting, ding goes a church bell as if just over my head; but we rattled away and got over the bridge, when the “*fire and brimstone*,” “*cold water*,” “*Pioneer*,” and *every thing else* bell began to ring at such a tremendous rate, that I almost imagined myself in the capital of Russia, and that the old mammoth bell had begun to roar its anathemas over my head. Just then this thought came into my mind, “the way of transgressors is hard.” After a few moments more of agony, we got clear of the churches, and glad was I. When looking about for my companions for the day, I found I had only one poor fellow who was a stranger, and whose time had been fully occupied in looking at the houses as we passed.

We soon entered into conversation, and I began by speaking somewhat freely of the coercion attempted in this country, by the “*Cold water Picty Line of Stages*.” Of course he was ready to join in condemning such wicked hypocrisy, and thus I found a kindred spirit.—We helped each other to drown reflection much of the time; but after this, the thought came into my mind, “the way of transgressors is hard.”

I had travelled on the Sabbath in former years, and thought but little about it; but now all the bells of the churches seemed to cry at me; every man I met stared at me; every breeze that blew seemed to whisper to me, and somehow my mind was troubled at every thing; truly, said I, “the way of transgressors is hard.” On my way I met several of my friends who asked me when I left home, and I must either tell a lie, or say on Sunday; and again and again, I thought how awkwardly I was situated; and to cap the climax, my principal friend in Albany, on whom I had relied for credit and assistance, incidentally made a remark that he had determined to trust no more Sabbath-breakers and rum-drinkers.—And now, I don’t like your Pioneerism, although I know it is the best way.

ANTI-SABBATH.

From the African Repository.

INFLUENCE OF TRIFLES.

In Mr. Clarkson’s very interesting history of the abolition of the slave trade, the following circumstances are mentioned as having contributed, in no unimportant degree, to produce correct impressions in regard to that odious traffic:—

“But other circumstances occurred to keep up a hatred of the trade among the people, which, trivial as they were, ought not to be forgotten. The amiable poet Cowper had frequently made the slave-trade the subject of his

contemplation. He had already severely condemned it in his valuable poem "The Task." But now he had written three little fugitive pieces upon it. Of these the most impressive was that which he calls *The Negro's Complaint*.

"This little piece, Cowper presented in manuscript to some of his friends in London; and these, conceiving it to contain a powerful appeal in behalf of the injured Africans, joined in printing it. Having ordered it on the finest hot-pressed paper, and folded it up in a small and neat form, they gave it the printed title of "A subject for conversation at the Tea-Table." After this, they sent many thousand copies of it in franks into the country. From one it spread to another, until it spread over the whole island. Falling at length into the hands of the musician, it was set to music; and then found its way into the streets, both of the metropolis and of the country, where it was sung as a ballad, and where it gave a plain account of the subject, with an appropriate feeling, to those who heard it.

"Nor was the philanthropy of the late Mr. Wedgewood less instrumental in turning the popular feeling in our favor. He made his own manufactory contribute to this end. He took the seal of the committee, as exhibited in the first volume, for his model; and he produced a beautiful cameo, of a less size, of which the ground was a most delicate white; but the negro, who was seen imploring compassion in the middle of it, was in his own native color. Mr. Wedgewood made a liberal donation of these, when finished, among his friends. I received from him no less than five hundred of them myself. They to whom they were sent, did not lay them up in their cabinets, but gave them away likewise. They were soon, like the *Negro's Complaint*, in different parts of the kingdom. Some had them inlaid in gold on the lid of their snuff-boxes. Of the ladies several wore them in bracelets, and others had them fitted up in an ornamental manner as pins for their hair. At length, the taste for wearing them became general; and thus fashion, which usually confines itself to worthless things, was seen for once in the honorable office of promoting the cause of justice, humanity and freedom."

A LIFE SAVED BY BRANDY.

For the first time in our lives, we have the pleasure to record an instance of the preservation of life by means of brandy. On Sunday afternoon, the head waiter in one of our extensive boarding-houses, retired to his chamber for a short nap; and to protect himself from the cold, took with him a kettle of burning charcoal. As might have been expected, he was soon suffocated, and would have died, had not one of the boarders been in *want of brandy*.—As it could not be had without possession of the keys, and as these were in the pocket of the head-waiter, his situation was soon ascertained, and after three hours exertion, the flickering lamp of life was made to burn again. It is evident that if all the individuals of the family had been members of the Temperance So-

ciety, the man would have died. We therefore pass this *life preserved* to the credit of spirituous liquors; which deducted from the 30,000 lost annually from the same cause, leaves a balance of 29,999.—*N. Y. Jour. Com.*

Missionary Intelligence.

MISSIONARY SPIRIT OF THE ENGLISH BAPTISTS.

A few weeks since we stated, that the extra subscriptions of the English Baptists for the support of foreign missions previously to the 1st of October had reached the enormous sum of £4,800 (\$21,312.) we now learn from the *Manchester Times*, that at a meeting in that city on the 19th of October the sum of £1,200 was raised, making in all £6,000 (\$26,640) contributed chiefly as an extra effort by one of the smallest religious denominations in Great Britain! If we do not misremember it has been lately stated that the *whole body* of Baptists in England is not equal in number to the *annual growth* of the American Baptist Church, and yet the whole American Baptist Church does not contribute annually for foreign missions as much as their English brethren have raised in a few months, by this extra effort. May the noble example of the English Baptists excite the zeal of Christians of all denominations in the good work of extending Christianity throughout the earth!

[*N. Y. Obs.*

The following is the account of the Manchester meeting as given in the *Times*—

On Monday evening last, the 19th inst., the annual meeting in aid of the Baptist Missionary Society, was held in York-street Chapel. The Rev. John Birt, the minister of that congregation, was called to the chair; and after prayer had been offered by the Hon. and Rev. G. H. Roper Curzon, (son of Lord Teynham,) the meeting was addressed by the Rev. Eustace Carey, J. A. Coombs, Hon. and Rev. G. H. Roper Curzon, Rev. W. Roby, R. S. M'All, A. M., Jabez Bunting, A. M., and by Messrs. Fletcher and Hadfield. Mr. Carey, in a most touching and captivating manner, expatiated on the duty of Christians to attempt the conversion of the heathen. He drew an affecting picture of their present miserable condition, and gave some delightful instances of the simple and ardent piety of the native converts. Mr. Coombs, with a feeling and in terms at once fervent and convincing, avowed a brother's sympathy in the vicissitudes of the Baptist Missionary Society. Mr. Curzon dwelt very forcibly on the necessity of the influences of the Holy Spirit to the success of all missionary enterprises; and was well sustained by the weighty and powerful appeals of the venerated Mr. Roby. Mr. Fletcher, with a most animated eloquence, vindicated the rightful claims of Christ and his cause over the whole persons and possessions of his disciples; which was followed up by Mr. Hadfield in his vigorous, pointed, and practical style of address. It soon appeared that a feeling was excited in the meeting, similar to that which had operated on some former occasions in this town: and while this was diffusing itself thro'

the audience, Mr. M'All, in a strain of the purest and richest irony, and with his peculiar command over the English language, and over the understandings and hearts of his hearers, reiterated and reinforced Mr. Hadfield's most striking and pungent remarks, giving to them, at the same time, a most felicitous and irresistible expansion. The flame soon broke out; and Mr. Hadfield having made a commencement with a liberality as unrestricted as his Christian affections, other friends soon followed, and about £1,040 were raised by the persons then present. During the progress of these contributions, Mr. Bunting addressed the audience with his usual suavity of manner and beautiful variety of statement and illustration; and administered, in a very high degree, to the holy liveliness of the evening. The lateness of the hour at which the contributions were closed, prevented Dr. Clunie, and other friends, from addressing the meeting. The whole sum raised in connexion with this anniversary, is little short of £1,200. We were much delighted with the catholic and affectionate spirit so evidently displayed at this meeting; where we saw ministers and others, not of the Baptist denomination, not only earnestly pleading the cause of the Baptist Missionary Society, but also liberally imparting to its pecuniary exigencies. This is to "love not in words, neither in tongue; but in deed and in truth."

HOME MISSION.

Extract of a letter from a Missionary in the western part of Massachusetts, dated Nov. 3 1829. "I am happy to be able at this time to add something still more encouraging to the reports I have heretofore sent you, of the progress of our work in this place. We are enjoying constantly the divine blessing in spiritual things; and now much more largely than usual. The minds of the people here, are unusually susceptible, and are growing more so; and it gives me great pleasure to observe, that the thoughtfulness of the people appears to result from enlarging views of divine truth, which send an influence deep into the spirit of the inner man. We have little external agitation. The feeling is yet too feeble to disturb the outward serenity. But the feeling exists, and I hope is rising to higher ascendancy among us. Since my report in April, fourteen have been received into our church. The congregation gradually increases, and some improve fast in "the art of preaching." The disposition of the population toward the institutions of religion grows better; the subjects of religion are now urged upon the attention of the people, with a perseverance that makes them feel their weight, and they are compelled to pronounce them worth attending to. Our Sabbath School embraces about 100 children and youth, who seem to love instruction and profit by it. Nearly all the increase of our congregation is attributable to the influence, direct or indirect, of the Sabbath School.

"When I contemplate the change in this place, since the commencement of my labors here, and imagine corresponding changes in the other stations occupied by your Society, I cannot but exclaim

"Let Zion and her sons rejoice,
Behold the promis'd hour."

As things were, respecting the desolations of our commonwealth, a short time ago, the friends of Zion could but tremble for her.—But now, many of the spots have ceased to spread—many are assuming a more healthful aspect, and some have entirely disappeared."—*Boston Record.*

SANDWICH ISLANDS.

Extract of a Letter from the Rev. Hiram Bingham, dated Oahu, Sandwich Islands, Jan. 4, 1829, to a gentleman of this village.

I am allowed to preach three or four times a week, to a very attentive congregation, and to engage almost daily in the work of translating the scriptures into the native language. The Gospel of Luke is now in the press and will, I hope be out this month.

In my new year's sermon to-day, from the parable of the barren fig tree, in the review of the past year, and in reference to the care of Christ over his vineyard here, I noticed the fact that a large number of new laborers had been brought into it from America, and 50 native converts added to the different branches of the Church in these Islands during the year. We have published the year past, the history of Joseph, a tract of 32 pages, in an edition of 16,000 copies; an edition of 100 hymns, in the native language; one edition of 10,000 copies and most another of the same number; 20,000 spelling books, and half the edition of Luke is now printed. We print only 10,000 of this, because we are cramped for paper. We have not paper enough to print, an edition suitably large, of one-fourth of what we have translated. No paper is made in this quarter of the world, and we cannot get it. We shall need 1000 reams a year, of *Demy* paper, for the scriptures, for 5 years to come, in order to supply a copy of the Bible, to each of our pupils now in our schools, or 25,000. We do not, however, ask the Board but for 300 reams a year, and 100 is more than they send us.

Whoever should supply 200 reams a year, above what the Board feel able to send us, would materially aid the blessed cause of speedily putting the sacred volume into the hands of the people of these isles of the ocean.

But I trust the Lord will provide. We have great encouragement to trust in his wisdom, power, and benevolence; all things are his, and he will do all his pleasure. Let him have all the glory.

H. BINGHAM.

Roch. Obs.]

THE MISSIONARY ENTERPRISE.

The Missionary enterprise, irrespective of its grand and ultimate object, has been productive of innumerable incidental benefits. Among these we may notice not only a diffusion of arts, sciences, and civilization, wherever it has gained a permanent establishment; but its innumerable contributions to our stock of general knowledge: bringing us acquainted with the geography, the natural productions, together with the manners and customs of far distant lands, which, but for the ardor and perse-

verance of Missionary zeal, would never have been explored. On this account we are not ashamed to acknowledge, that the Missionary character is naturally associated in our minds with a high degree of moral energy; that we are accustomed to approach it with profound respect; and then when a writer comes before us who has sustained the character with credit to himself and the class he represents, instead of awakening our prejudices, he conciliates our favor; instead of irritating our latent and ill-conceited infidelity, he reminds us of the glorious achievements of our faith, and heightens our complacency in that benevolent system, whose Missionaries are the messengers of mercy to a guilty world. We are not Christians according to the fashion of the New Monthly Magazine and its semi-atheistical contributions! A man is not in our view a fool, a fanatic, or a knave, simply because he deems Christianity worth propagating and the souls of men of sufficient importance to justify the greatest sacrifices that can be endured in their behalf. We do not sit down to condemn a book, which we disdain to read, for no other reason than that its author has spent the best years of a laborious life in teaching savages that religion, which we profess at least to consider as divine, and the diffusion of which we acknowledge to be obligatory upon all who have embraced it. We do not seize with avidity the first book that bears the name of a Missionary on the title page, for the purpose of making a parade of our enmity to Christianity, under the mask of zeal for its promotion, and of holding up to contempt both the agents and instruments of the noblest undertaking that religion ever prompted, and human devotedness ever achieved. We have too much regard for truth in the abstract, and for our own character for veracity, to stigmatize as visionaries, bigots, and enthusiasts, the men who have really driven Idolatry from the Islands of the Southern Ocean, who have framed a system of government on the basis of equal laws, and before whose instructions, ignorance, barbarism, and crime have vanished.—*Spirit and Manners of the Age.*

RELIGIOUS NEWS-PAPERS.

We have noticed that several Ecclesiastical Judicatories, at their late meetings have passed resolutions designed to increase the circulation of this class of publications. The General Convention of Vermont, the Presbytery of Hanover, Virginia, and the Presbytery of Charleston Union, South Carolina, are among the number. In each of them the duty of aiding in this work has been strongly urged.

In relation to the Charleston Observer, the following report, presented by a committee appointed for the purpose, was unanimously adopted.

"1. That the benevolent institutions of our country, the cause of Bibles, of Tracts, of Sunday Schools, of Missions, of Temperance, and of Morals generally, have already been greatly promoted by the circulation of this paper.

"2. That, in the judgment of your Committee, it has been more efficiently useful than

a much larger amount of capital and of labor employed in promoting any other benevolent object.

"And 3. That where its friends have made efforts to promote its circulation they have generally succeeded beyond their most sanguine expectations.

"From these facts your committee would recommend, that efforts be immediately made to introduce a copy of this paper into every family attached to our respective congregations—and that where families are unable to pay for it, it should be given to them upon the same principles as Tracts are distributed—and in such cases it is ascertained that the editor will make a liberal deduction in the price. And here your committee would remark, that the amount of matter published in the Observer renders it about as cheap as tracts at a mill a page, or a thousand pages for a dollar. As this is emphatically an age of benevolent enterprise, your committee consider it of vast importance that light should be diffused, especially among our own people, in relation to all that God is doing through the instrumentality of the Gospel; and from the character which the Charleston Observer has sustained for now nearly three years, we feel a fuller confidence than ever in recommending it to public patronage."

Without any special reference to our own paper, for on this ground we have no reason to complain, we respectfully ask, if much good might not be effected by a similar course, were it adopted by our Presbyteries and Associations in this region, so as to interpose their influence, if not in behalf of one particular paper, in behalf of all entitled to patronage and likely to be useful? Would not this course be attended with better results to the interests of the church, than to leave the editors and agents of our several periodicals to urge their way single-handed and alone against all the obstacles which unbelief and ignorance, and avarice, and former habits, may throw in their way?

[*Christian Journal*]

Protestant Colonies in Ireland.—A project has been set on foot for establishing what are denominated "Protestant colonies" on the waste lands of Ireland. These colonies are to be formed chiefly of the middle classes of Protestants; 10 acres of land will be allotted to each family, and each settlement or colony will contain a thousand. The plan, which emanates from the Orange lodges, is proposed to carry into effect, by subscriptions, of which a number, varying from six shillings to one hundred pounds, are said to have been already received. The *Star of Brunswick* states, that the dignitaries of the established church—at the head of whom is the Archbishop of Dublin—and the leading ministers of the Presbyterian and other dissenting denominations, are amongst the foremost of its patrons, and the most zealous of its supporters. The Earls of Enniskillen, Mount Cashel, and Aldborough, and Sir H. Brooke, are the trustees. Offers have been made of very large tracts of land in the county of Limerick, for the purposes of the Society.—*Lond. paper.*

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

HOW IT STRIKES A STRANGER.

In a remote period of antiquity, when the supernatural and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the east, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanor forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd concluding him to be one of their deities, were proceeding to pay him divine honors: but he no sooner comprehended their design, than he rejected it with horror: and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said, that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest; and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sun-set. Accordingly, as night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandize from all parts of the known world, lay anchored in the port.—This was a city in which the voice of the harp and of the viol, and the sound of the mill-stone were continually heard; and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride was heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive

gaze, on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city.—"Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems of our firmament: and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly Sir," replied the astonished noble, "although I am altogether unacquainted with the manners and customs, products, and privileges of your country, yet, methinks I cannot but congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

Our adventurer, accordingly, was presently initiated in those arts of luxury and pleasure which were there well understood. He was introduced, by his obliging host, to their public games and festivals; to their theatrical diversions, and convivial assemblies: and in a short time he began to feel some relish for amusements, the meaning of which at first, he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth as the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might amass riches. To this object he began to apply himself with diligence; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on

our earth, when walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

"It is," replied the nobleman, "a place of public interment."

"I do not understand you," said the stranger.

"It is a place," repeated his friend, "where we bury our dead."

"Excuse me, Sir," replied his companion, with some embarrassment, "I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

(*To be continued.*)

LYING.

Lying lips are an abomination to the Lord.—He who wilfully deceives his neighbor either by his *tongue* or his *conduct*, is a being to be dreaded in society, and, while attempting to deceive others, he is actually imposing upon and will eventually deceive himself. A liar begins with making falsehood appear like truth, and ends with making truth itself appear like falsehood. A strict adherence to truth was considered by Dr. Johnson, so sacred an obligation, insomuch that, in relating the most minute anecdote, he would not allow himself the smallest addition to embellish his story. One of his friends observes, 'that he always talked as if he was talking upon oath.'

There is no crime more infamous than the violation of truth. It is apparent, that men can be sociable beings no longer than they can believe each other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself. He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one. Truth is always consistent with itself, and needs nothing to keep it out. It is always at hand, and sits upon our lips, and is ready to drop out before we are aware. Truth is the basis of all excellence.

BAD COMPANY.

The danger of keeping bad company arises principally from our aptness to imitate and catch the manners and sentiments of others. The well-disposed youth, entering first into bad company is shocked at what he sees and what he hears. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions.—But, alas! this sensibility is only of a days continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured. Virtue is soon thought a severe rule; a few pangs of conscience now and then whisper to him that he once had better thoughts; but even these by degrees die away, and he who at first was shocked even at the appearance of vice, is formed by custom into a profligate

leader of vicious pleasures. So carefully should we oppose the first approaches of sin! So vigilant should we be against so insidious an enemy!

VIRTUE INDISPENSABLE TO THE HEART.

If good we plant not, vice will fill the mind,
And weeds take up the space for flowers design'd,

The human heart ne'er knows a state of rest,
Bad tends to worse, and better leads to best,
We either gain or lose; we sink or rise,
Nor rests our struggling nature till it dies;
Those very passions that our peace invade,
If rightly pointed, blessings may be made.

ORIGINAL ANECDOTE.—Two gentlemen visited the Infant School last week, to see whether a few children of their neighborhood could be admitted, when they learned that the funds of the Society were so low as not to allow the purchase of fuel for the winter. While examining the School, two sisters entered, the one crying and the other endeavoring to comfort her. On inquiry it was found that they had just heard the report that the school was to be closed for want of money! The child who was crying had brought ten cents: her little all, "to help to keep the windows open," so attached was she to her school. The effect on the gentlemen present may be easily conceived; they thought if the child could give ten cents, they could afford ten dollars each; and a fund was thus instantly raised, which will probably be the means of keeping "the windows open" all winter.—*Phila. Sat. Bulletin.*

AN INFANT'S LAST SLEEP.

The following lines—says a correspondent of the Connecticut Observer—were sent to me after the death of an infant daughter. Thinking that they may, perhaps, meet the eye, and soothe the heart of some Mother, who sits beside the cold remains of a 'dear lost one,' I take the liberty of sending them to you.

Go to thy sleep, my child,
Go to thy dreamless bed,
Gentle and undefiled,
With blessings on thy head.

Fresh roses in thy hand
Buds on thy pillow laid,
Haste from this fearful land,
Where flowers so quickly fade.

Before thy heart hath learn'd
In waywardness to stray,
Before thy feet hath turn'd
The dark and downward way.

Ere Sin hath sear'd thy breast,
Or Sorrow woke the tear,
Rise, and secure thy rest
In yon celestial sphere.

Because thy smile was fair,
Thy lip and eye so bright,
Because thy cradle care
Was such a fond delight.

Shall love with weak embrace
Thy outspread wing detain?
No!—Angel seek thy place
Amid the cherub train.

Hartford, Sept. 15th, 1829.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 19, 1829.

PRESIDENT'S MESSAGE—CHEROKEES.

The President of the United States has in his recent Message called the attention of Congress to the situation of our southern tribes of Indians, with particular direction to the Cherokees, and other tribes residing within the limits of the States. The subject, therefore, must soon necessarily receive the deliberation, and perhaps decision, of the national legislature. The people of the United States will be called upon to exercise their sovereignty on a subject of critical moment, and let every citizen, therefore, come to it with a judgment based on a knowledge of the case. No conscientious and feeling man ought to trust himself, in forming an opinion on a question involving the most sacred rights of a large community of his fellow beings, and those too who, more than any others, deserve tender treatment at his hand, without examining the subject for himself. The means of correct information, of which we have so long been destitute, have been furnished to our hands, at last, by the research of an able and indefatigable philanthropist. It is ardently to be hoped, therefore, that every man of sympathy has so far seconded his humane purpose, as to read what he has been at the toil and sacrifice of collating—or, if he has not, that he will. It is now the more urgent that this popular ignorance on the rights of our Indians should be removed, because a decision is soon to be taken in which they are at stake; and because this ignorance is the sole and very ground-work of the political policy now on foot to remove them publicly, as it has been the shield of under-hand violence, fraud and oppression to get rid of them secretly. A knowledge of the subject, it is confidently believed, would sap this policy of its foundation, and leave without a cover a system of injustice that cannot bear the light. Let it be remembered by the good citizens of our land, while reading the plausible arguments and "tender mercies" with which our public documents clothe this subject, that they are but the outside of a system that is within most iniquitous and cruel. A cunning policy demands that a story of sophistry and sympathy should be prepared for the Argus-eyes of public sentiment, but a different species of persuasion and conviction is prepared for, and practiced on the poor Indian.

The President of the United States so far as his individual opinion goes, has in his Message, shown a determination to gratify the States of Georgia and Alabama with the removal of the Indians, and (which is a more important matter to them) the possession of their lands. The novel and awkward position of those States who have found these Tribes within their borders, he has not too highly colored; but the arguments by which he would therefore uphold their removal and destruction, (for their removal, or subjection to the whites, as the history of the past and present may testify, is inevitably their destruction,) cannot stand by the side of principle and equity.—

Here is neither the time nor place, to put them as they should be by the side of such tests; but let each upright and feeling man do it with the means which have been furnished him, before he yields them his assent. That an independent State is found to exist—or, as it is unjustly worded in this Message, that a state "*has lately attempted to erect an independent government, within the jurisdiction of another state*" without the consent of its Legislature, is indeed a startling fact, facing as it does a canon of our Constitution. But because we find ourselves incumbered with an evil or an inconvenience, does it necessarily follow that we may rush into crime and injustice to rid ourselves of it? Or is it not possible that we have incurred an inconvenience of our own seeking, which cannot be removed, and ought therefore to be borne as well as it may? It is not a fact that the Cherokee Nation "*have lately attempted to erect an independent Government within the limits of Georgia.*" The Cherokees have *immemorially* held sovereignty over the lands which they occupy, and exercised the same "*independent Government*" which they are now said to have "*erected,*" before these United States knew an existence, or Georgia had erected her state around them. The extent, therefore, of "*their new pretensions*" (which is the language this Message assumes) consists solely in adding to it the finish of that civilization to which they have happily been advanced, by giving names to forms already in existence, and reducing to writing their ancient laws and traditions. If there is any thing startling therefore in this posture of things, it is one of long continuance, and this affectation of surprise must be meant merely for political effect. The self-sovereignty of the Cherokees has been recognized by the United States, of whom Georgia is one, by their having invariably carried on their intercourse with them thro' treaties and leagues; as well as by their recent contract with Georgia to extinguish for them the Indian title to lands within her jurisdiction "*so soon as it can be done peaceably and with the consent of the Indians.*"

But the President of the United States would debar us from showing how, and by whose wrong we have got into difficulty; for, according to the position taken by him, it is equally as futile to prove that the Indians ever had rights, as that they have any now. His language is, "*It is too late to enquire whether it was just in the United States to include them and their territory within the bounds of new States whose limits they could control. That step cannot be retraced.*" And is it indeed so? It is, indeed, a canon of the policy which has thus far ruled in the treatment of these men. But the position, emanating from the source it does, is monstrous. If the United States had stipulated with Georgia on her entering into the federal union, that she would burn the wig-wams and massacre all the Indians within her borders, were it now "*too late to enquire whether it was just?*"—Might not "*the step be retraced.*"

That the States of Georgia and Alabama are placed in a novel and perplexing predicament, by having included within their borders another and dis-

inct race of men ; and that it is a difficult problem for solution how the United States shall proceed and preserve the rights of each, there is no question. But that we may wildly ride over the unalienable liberties of the weaker party to free ourselves, is assuming the tyrant's rule of right. Could the great State of New-York, by purchases of Massachusetts and Rhode Island, extend her territory entirely around the little State of Connecticut, it might eventually become very convenient to include it within her jurisdiction, and extend her laws over it. Would it therefore be justifiable, unless her citizens would consent to remove beyond the Mississippi, to bring them in subjection to these laws : And would it then be too late to enquire what rights Connecticut once had ; and how she came to be within the limits of New-York ?

TEMPERANCE.

Hartford County Temperance Society Meeting at Berlin, (New-Britain) on the 18th inst.

Probably no movement that has had to meet as strong resistance as the "Temperance movement," has ever progressed with so great rapidity, or given so early a pledge of universal success. Not to go further back, or further abroad, the Temperance Society of this County, which at the date of its recent meeting at New-Britain, had been in existence only a little more than one month, had increased the number of its Auxiliaries to 23, and the number of its members probably to 3,000. Owing to the storm or to the state of the roads, only 10 of its Auxiliaries made reports. Those, in the course of three weeks, had received additions to the amount of about 900. The Auxiliary in Hartford, in a single day, increased the number of its members by more than 600!

In the statements from the Delegates at New-Britain, the most sanguine expectations were more than realized. A number of distilleries were stopped; some for conscience's sake, others from policy. The more serious retailers and tavern-keepers had begun to agitate, in good earnest, the question of *right or wrong*; some of them had resolved to abandon the traffic in *poison*, whatever might be the consequence. A respectable tavern keeper in Hartford had determined to make a bonfire of the "stuff" in his bar.

It afforded encouragement to learn that Medical Societies, which had rendered to the Temperance cause a service so essential, were not weary in well-doing. It was stated that the Medical Society of this State was making exertions to *establish a State Asylum for the Intemperate*; and on motion of S. W. Brown, M. D. of Hartford, it was Resolved, that the Hartford County Temperance Society approves of the efforts which the Connecticut Medical Society is making for this purpose, and that Samuel Hart, M. D. Samuel Woodruff, Esq. the Hon. William W. Ellsworth, S. W. Brown, M. D. and Francis Parsons, Esq. "be a Committee to confer with a Committee of that Society on the best mode of carrying the object into effect."

The Address from the Rev. Mr. Hawes was just such a train of progressive argumentation,

and just such a series of solemn appeals to the conscience, as might be expected from the contact of a vigorous intellect and a susceptible heart with the momentous subject of *Temperance*. There is in this subject a mighty inspiration which excites the argumentative powers to the utmost effort, and awakens a depth of feeling and a pressing energy of utterance and action altogether resistless. As the Address was abridged in the last number of the Observer and is requested for publication, it is only necessary to say that there must have been made by its delivery a strong and efficient impression. It is strange indeed if there was not fastened on the minds of the large and respectable audience, a thorough conviction that *alcohol is a deadly poison, (without any metaphor;)* and it may be predicted that the sparkling decanter will hereafter suggest to any one who may look at it wishfully, a very troublesome inference to the classification of its contents with Henbane and Nightshade and other deadly poisons.

The most substantial comment on the Address which has yet appeared, is the fact that the eight partners in the mercantile establishment at New-Britain (including all the present merchants of the parish) had a consultation soon after the Temperance meeting and "resolved that they will sell no more *liquid poison* at their store, except as a medicine in cases of bodily hurt or sickness." Though they had previously sold ardent spirits annually to the amount of "about \$5000 at a profit of nearly \$1000; yet none of the partners objected to making the sacrifice."

It was not long since published that *Hartford* "had been taxed, justly or unjustly,—with being behind the surrounding country in feeling and effort in the Temperance Reformation." If we are to judge from the temperature of the Addresses which have recently come from thence, and from the progress of the movement which has been made there, it is evident there is a pretty serious and efficient determination not to be *justly* taxed with being in the rear *hereafter*.

STEPHEN CROSBY, Secretary.
Granby, East, Nov. 24. [Conn. Obs.]

PHILADELPHIA.

A correspondent of the *Philadelphian*, writes, "One of the largest grocery establishments in our city has recently commenced a reformation, by knocking down all their brandy casks, and cutting short their poisonous streams, resolving no longer to be accessory to the deplorable evils resulting to society from the use of ardent spirit."

Deaf and Dumb.—The schools for educating this unfortunate class of human beings, now in operation, amount to nearly a hundred. There are, in Spain, 1; in Italy, 5; Portugal, 1; Switzerland, 4; Baden, 4; Wurtemberg, 3; Bavaria, 1; Prussia, 8; rest of Germany, 9; Denmark, 2; Sweden, 1; Russia, 1; Poland, 1; Great Britain, 16; United States, 6; France, 26; Holland, 4. The king of Denmark has decreed, "that every deaf and dumb infant born in his Kingdom shall receive the educa-

tion necessary to render him a useful member of society."—*Chris. Mirror*.

Revivals of Religion.

Extract of a letter from a lady in Monson, Mass. to the Editor of the Religious Intelligencer, dated Sabbath Evening, December 6th, 1829

This has been indeed the day of days with us—Scenes of deeply solemn interest have been witnessed by a multitude from this and the neighboring towns.—The house was filled to overflowing at an early hour, altho' the weather was unfavorable and the travelling bad.—Our beloved Pastor ascended the desk, invoked the divine blessing, read, and remarked on the 14th chapter of Romans—Sang, "awake and sing the song of Moses and the Lamb"—then followed a prayer, full, solemn and importunate—after which that lovely Hymn "Glorious things of thee are spoken."—The customary morning sermon was omitted, and the minister proceeded to the admission of sixty persons to the church as the first fruits of the blessed revival we have experienced.

The candidates took their places as they were called; those who were to be baptized in the short aisles—the males on the left, and females on the right: there were 18 in number; the rest it is worthy of remark were children of the covenant, and had been dedicated to God in their infancy, by believing parents. They took their places in the broad aisle after the confession of faith was assented to—the ordinance of baptism followed.

The solemn stillness that pervaded the whole assembly, the fixed attention, the melting tenderness of heart observable in streaming eyes, the meekness, firmness and hallowed feelings exhibited by our venerable pastor, were blessed indications that Jehovah does not forsake those that seek him, nor give his glory to another. Bless the Lord O my soul, and forget not all his benefits for he hath showed us his marvellous loving kindness, not by might nor by power, but by my spirit saith the Lord of hosts.

From the Western Recorder.

REVIVALS IN ENGLAND.

MR. EDITOR,—The following is a translation from the "*Dysgedydd Crefyddol*," (Religious Instructor,) a Welch periodical magazine, issued monthly in the principality of Wales, a few numbers of which have just been received in this village.

Yours, &c.

R. EVERETT.

"Several congregations in London and other parts of Europe, have lately set apart days of humiliation before God, and prayer for the more copious out-pouring of the Holy Spirit; for the reviving of the work of the Lord in the midst of these years. A meeting of this nature was held at Wrexham, in Rev. John Pearce's congregation, on Tuesday the 2d of December last. Public services commenced at 11, A. M. when Mr. Jenkins, of Oswestry, preached on "the nature of religious revivals;" and Mr. Williams, of Wern, on "the deep feeling and ardent desires which should exist in

the bosoms of Christians, for the revival of the work of the Lord." In the afternoon, the church met for prayer and conference. In the evening, Mr. J. Roberts, of Llanbryn-mair, preached on "the necessity of the influence of the Holy Spirit;" and Mr. Thorp of Chester, on "the way in which these influences are to be obtained."—Great multitudes assembled on the occasion; and to those who were looking for "the promise of the Father," the good effects were visible.—Many a burdened soul prayed, "O Lord send *now* prosperity."

"On the last day of the year 1828, and first of this, a meeting of the same kind was held in Oswestry. On the evening of the first day of meeting, Mr. Pearce, of Wrexham, gave a comprehensive view of "the nature and importance of revivals of religion;" after which a church meeting was held, and seven additional members were received; the pious and affecting relation of whose experience, the joy of the church, and the impressive address of their pastor, and the other ministers present, rendered it a season of much interest and religious enjoyment. At 9 o'clock, the following morning, the church with the congregation met to pray for the out-pouring of the Spirit, and it was a solemn time. At 11, Mr. S. Roberts, of Llanbryn-mair, preached on the following subject, namely, "the encouragements which we have to expect from special revivals of religion." In the afternoon, the ordinance of the Lord's supper was administered; and it was a feast indeed. A deep solemnity pervaded the whole assembly, and many were ready to say, "I will go, also." In the evening, Mr. J. Roberts preached on "the most effectual means to promote revivals of religion." It appeared as if the important and sweet subject of religious revivals occupied every heart, and became the subject of conversation in every social circle, and the burden of every prayer. O! that such meetings were to become more frequent and general amongst us."

STATE OF RELIGION IN OHIO.

Extract from the Report of the Synod of Ohio, on the state of religion within their bounds.

In the Presbytery of Columbus, we have heard with pleasure, there has been a revival in three places, all of which have been destitute parts of our church. One of these precious outpourings of the Holy Spirit took place in Canaan congregation, in June last. This church contained only sixteen communicants at the commencement of the revival; it now has forty-nine, and more will doubtless be added. In Berlin and Crane townships, Delaware County, there has been a great outpouring of the Holy Spirit, and many precious fruits and effects have resulted from it. Also, in Mifflin and Jefferson townships, Franklin Co., there has been a work of grace; and we are cheered with the hope, that in this once desolate portion of our charge, a church will soon be organized.

We notice with pleasure and gratitude revivals in two places, in the bounds of the Presbytery of Athens; one in Waterford, and the other in Salem and Fearing congregations.

In Harmony and Newman's Creek churches, there has been a work of grace; and although it was not extensive, yet the fruits of it are precious. This is true also as it relates to the congregations of Jersey, in the Presbytery of Lancaster, where pleasing fruits of a work of grace have been seen.

We cannot pass over in silence many other facts which have come to our knowledge, and which we deem of vital importance, and tending in their own nature to advance the cause of Christ, and build up his kingdom. Of this character do we consider the establishment of Sabbath schools and Bible classes; and the organization of Tract, Temperance, Bible and Missionary Societies. And we hail with joy, and we trust with gratitude to God, the rapid increase and extension of all these means of enlarging the Redeemer's kingdom, and saving immortal souls.

GREAT REVIVALS IN S. C.

Extract of a Letter from Elder Jesse Hartwell, jr. Sumpter District, (S. C.) dated Nov. 20, 1829, to a friend in the Newton Theological Seminary.

"We have just held our [Charleston S. C.] Association. The Lord has blessed many of his churches abundantly by the influences of his Spirit. About 1500 have been baptized during the last year. Seven new churches have been added. The Domestic Missionaries baptized more than 400 on missionary ground within the bounds of this Association. Contributions for the various purposes of the Association were larger than usual. The meeting was unusually attended by solemn congregations, who it is hoped were benefitted by the preaching of the gospel."—*Chr. Watchman.*

REVIVAL IN CANADA.

Extract of a Letter from Mr. George J. Ryerse, to the Editor of the Christian Watchman, dated Woodhouse, Upper Canada, Nov. 25, 1829.

"Your Christian readers will doubtless rejoice to hear, that the good Spirit of the Lord is not withdrawn from the wilds of Canada.—I have lately heard from Elder Wm. M. Dermand, that since our last Association he has baptized a goodly number in some of the western townships; and that the Walsingham Church, which was organized about a year since, with 34 members, has gradually increased to 78—11 of which have been recently baptized. Our prospects are still promising."

Greene Co. Alabama. A letter from a Clergyman, dated Springfield, Greene Co. Alabama, Oct. 12th, refers us to a paper which we have not seen, for particulars, respecting a revival which has already commenced in that county. The churches under the pastoral care of the Rev Mr. Gray, and the Rev. Mr. Kennedy, are the only ones specified as sharing in the work. To these churches, there have been lately added *fifty-four members*. And the prospects are becoming more bright and cheering. It is worthy of particular notice, "*this revival, is ascribed, under God, to the influence of Sabbath Schools.*"—*Charleston Obs.*

COLONIZATION.—We are told, says the *Genius of Universal Emancipation*, that the Colonization Society has received an offer of 2,000 slaves, on condition of their being transported to Liberia. But sufficient funds, it seems, are wanting for the purpose. Never before has such a glorious opportunity been presented to those who profess to advocate the cause of humanity and justice, of proving the sincerity of their sentiments, of proclaiming with undeniable eloquence of action, that their high pretensions are not all mere vamping words. And if they do not step forward now, with immediate and effectual aid, how can they dare in future to cast one word of blame even upon the open advocates of slavery, without expecting to meet with deserved taunts on their inconsistency?

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XX.

From the preceding investigation it is manifest, that the Cherokees can plead against the claims of Georgia, not only that best of titles, immemorial occupancy, fortified as it is by the solemn guaranty of the United States, in which guaranty the faith of Georgia is pledged with that of every other state in the Union; but they can plead, also, the repeated and solemn acts of Georgia herself, as an independent state,—acts, which stand forth as most convincing proof, that the national character of the Indians was acknowledged by that state, and their rights of territory regarded as indisputable.

It is contended, however, that the United States are bound to *extinguish the Indian title to all lands which are now claimed as belonging to Georgia*. This obligation is supposed to be derived from the compact of 1802.

In one of my previous numbers it was stated, that a controversy existed, at the close of the revolutionary war, in regard to the question, whether the United States, in their federative capacity, or the several states, in their independent character, had the most equitable claim, to lands, which had never been settled by whites, and which lay within the chartered limits of the states respectively. This claim, as preferred by either party, was merely the right of purchasing lands of the Indians, to the exclusion of all other purchasers except the claimants, with the right of jurisdiction over the territory *after it should have been thus purchased*. If, however, there were any lands, which had never come into the actual possession of whites, and which did not belong to any nation of Indians, such lands would be, in the strictest sense, unappropriated, and the possession of them and jurisdiction over them might properly be assumed without delay, by the United States, or the several states, accordingly as the claim should be settled between these parties.

I have nothing to say of the merits of this controversy. As between the United States and Georgia, it was settled by the compact of 1802, which I will now describe.

James Madison, Albert Gallatin, and Levi Lincoln, commissioners of the United States, and James Jackson, Abraham Baldwin, and John Milledge, commissioners of Georgia, executed "a deed of articles and mutual cession," April 24, 1802, of which the following provisions are all that are material to the present inquiry.

The State of Georgia cedes to the United States, "all the right, title, and claim, which the said state has to the jurisdiction and soil of the lands," which now appear on the map as the states of Alabama and Mississippi.

The United States engage to pay Georgia \$1,250,000, from the first net proceeds of said lands, "as a

consideration for the expenses incurred by the said state, in relation to the said territory."

"The United States shall, at their own expense, extinguish, for the use of Georgia, as early as the same can be peaceably obtained, on reasonable terms, the Indian title to the County of Talassee," &c. &c., "and the United States shall, in the same manner, also extinguish the Indian title to all the other lands within the State of Georgia."

The United States cede to Georgia "whatever claim, right, or title, they may have to the jurisdiction or soil of any lands," which are within the chartered limits of Georgia, and east of the present line between Alabama and Georgia.

The great outlines of this compact are,

1. The parties agree upon a division of claims, which they had both made to the same lands.

2. The United States give Georgia a sum of money, not as the price of lands, nor as the price of claims to land, but "as a consideration for expenses incurred by Georgia, in relation to said territory."

3. The United States engage to extinguish the Indian title to lands within certain limits, "as early as the same can be peaceably obtained, on reasonable terms."

Georgia now complains, that the United States have failed to fulfil this compact. But in what does the failure consist? The money has been paid. The Indian title to three-quarters of the lands, which belonged to the Indians in 1802, within the intended limits, has been extinguished by the United States, in the manner prescribed; and Georgia is now in actual possession. The remaining quarter has been repeatedly applied for; and the United States have always stood ready to purchase it of the rightful owners, "on reasonable terms." At least, this has been repeatedly and officially declared to be the fact, by public functionaries of the United States. But if Georgia can convict our national authorities of culpable negligence in this respect, let her claim a fair indemnity. In order to a conviction, however, something more than mere assertion will be necessary. The evidence of neglect must be produced. It seems to be morally certain, whether the United States shall be able to vindicate themselves or not, that the remaining lands of the Cherokees cannot be "peaceably obtained" of the rightful owners; and if any indemnity is really due to Georgia, let her receive it.

The reader will not fail to see, that the Creeks and Cherokees could not be in any manner affected, as to their right of soil and jurisdiction, by a compact to which they never consented, and in the formation of which they had no agency. If A covenants with B, for a valuable consideration, that he will purchase the farm of C, as soon as he can obtain it lawfully, and at a reasonable price, this is a good contract, and will remain binding on A, till he discharges himself from it. But it would be absurd to say that C is bound by such a contract. He may refuse to sell his farm on any terms, or he may ask an unreasonable price for it. In either case, so long as A stands ready to purchase, at a reasonable price, he cannot be charged with a breach of contract. If he has been culpably negligent, by not taking suitable pains, or making reasonable offers, B can doubtless claim an indemnity. It would be rather a hard measure upon C, however, to turn him out of his house, and drive him from his farm, merely because he refused to sell his property. Such an administration of law would not be much admired, except perhaps in the court of Ahab or Jezebel.

Nor would it alter the case, if A and B at the time of making the contract, expected that C would sell his farm, at the first reasonable offer. There might be strong indications that C would become an intemperate man, a spendthrift, a sot, a vagrant, and that his farm would speedily pass into other hands: and yet these indications might prove fallacious. C might

become a thrifty husbandman, keep his farm clear of debt, and leave it unencumbered to his heirs. And is he to be blamed, because he turned out to be an industrious man, and thus disappointed the unfavorable prognostications of B, who stood looking upon the farm with covetous eyes?

Georgia says, that she expected the United States would have long since extinguished the title to all the Indian lands which she claims. Very well. What if she did? The history of every man, and of every community, is full of disappointed expectations. In the spring of 1818, the planters of Georgia expected to get thirty cents a pound for cotton, in many subsequent years; and they made their purchases of land and slaves in that expectation; but they are now glad to get ten cents a pound. This disappointment is a hundred times more felt by each man individually, than the failure to get lawful possession of a tract of indifferent land, in the remotest corner of the state.

The terms of the compact between the United States and Georgia save the rights of the Indians, and were manifestly intended to save them. But if the United States had agreed to take forcible possession of the Indian country, and to put Georgia in possession, such an agreement would be absolutely void, for several reasons. First, it would be palpably and monstrously unjust. Secondly, it would be in opposition to previously existing treaties between the United States and the Indians, which treaties were the supreme law of the land. Thirdly, it would be in opposition to treaties between Georgia and the Indians---treaties never abrogated nor annulled; and, therefore, Georgia could not insist upon its execution.

There is not a more established maxim of English law than this, viz. that unlawful contracts are not binding. If, for instance, A covenants with B in consideration of a thousand dollars, that he will compel C by threats, duress, or false imprisonment, to sign a deed of land; and B should undertake to enforce the covenant in a court of justice, it is probable that both the parties would find themselves in a penitentiary much sooner than in possession of C's property.

It is clear, then, that the United States could not be bound by the compact of 1802, however that instrument might be understood or construed, to do more than purchase the lands of the Cherokees, within the prescribed limits, whenever the rightful owners are willing to sell, upon reasonable terms.

But this is not all. A fair interpretation of the compact binds Georgia to the same course of proceedings, which had previously been pursued, for the acquisition of Indian lands. This course was perfectly well known to both parties. It was always through the medium of the treaty-making power.

The compact says, that the United States shall extinguish the Indian title. The Indians had a title, it would seem, and a title of such a kind, as would require the agency of the United States before it could be extinguished. It would not expire of itself; it would not vanish before the march of civilization; but the immense power of the general government must be brought to bear upon it. Even this power might fail; and hence, the provision, that the United States should not be bound to do what was impossible, or unreasonable. At that time it would doubtless have been thought morally impossible for our general government to break plain, positive treaties; or to take forcible possession of lands in the peaceable occupancy of Indians, even though these lands were not protected by treaty. The title was to be extinguished peaceably, and on reasonable terms. The law of the strongest was not to be relied on. All the parties were to sustain the character of reasonable beings. There was to be a consent to terms, a union of minds, and not an appeal to the sword. This

part of the compact is as truly obligatory as any other part.

It was stipulated by the commissioners, that the compact should be binding, if the assent of the Legislature of Georgia should be given within six months from the date; provided, that Congress should not, within the same period, repeal the act by which the agreement had been made. The Legislature of Georgia assented to the compact, and Congress did not repeal the act.

The enacting clause, by which Georgia ratified the compact, is in the following words, which ought to be very diligently considered by the leading men of that state, viz.

"Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and by the authority thereof, That the said deed, or articles of agreements and cessions be, and the same hereby is and are fully, substantially, and amply ratified and confirmed in all its parts; and hereby is and are declared to be binding and conclusive on the said state, her government, and citizens, forever."

Now let it be remembered that the State of Georgia, fully aware that the treaty-making power was vested exclusively in the general government; knowing in what manner that power had been exercised for thirteen years; that no less than eight treaties had previously been made by the general government with Indian nations living within the chartered limits of Georgia; that most of these treaties contained cessions of land, and established boundaries of territory, with solemn guaranties; that there was no way of extinguishing the Indian title, except by treaty:—the Legislature of Georgia, knowing all these things, solemnly ratified the compact, in accordance with which the United States only could extinguish the Indian title; and this could be done only in a peaceable manner. The compact containing these provisions was ratified "in all its parts" and declared to be binding on the "state, her government, and citizens, forever."

With what shadow of reason, then, can it be pretended, that Georgia has a right to extinguish the Indian title herself, without waiting for the interposition of the general government; or that the Cherokees have no title to be extinguished, being merely tenants at will, or tenants by sufferance? When the politicians of Georgia stretch out their grasping hands to seize the property of the unoffending Cherokees, let this word *forever*, the closing word of a solemn act of legislation, ring in their ears, till they shrink back from oppression, and betake themselves to that course of equity, which is prescribed in the compact, thus solemnly ratified and sanctioned.

The public measures of Georgia in relation to the Indians, have all, till quite recently, been conformed to the principles of this compact of 1802. It is not quite five years since the spurious treaty of Indian Spring was made;—a treaty, which the highest authorities set aside for manifest fraud. The proclamations and reasonings of the Governor of Georgia, in regard to the effect of this treaty, (on the assumption that it was valid,) are, in the main, correct and proper.

This treaty was made February 12, 1825. On the 22d of March following Governor Troup issued a proclamation which commences thus: "Whereas, by a treaty concluded with the Creeks, &c. their claims to the whole territory within the limits of Georgia were ceded to the United States, &c. by which act, the territory aforesaid, according to the stipulations of the treaty and of the articles of agreement and cession of 1802, will, on or before the first day of September, 1826, pass into the actual possession of the State of Georgia," &c. In this preamble some of the principal doctrines, for which I have contended in these numbers, are plainly acknowledged, or

implied. The lands are here admitted to have been ceded to the United States by a treaty, and to be about to pass into the actual possession of Georgia, eighteen months after the date of the proclamation, not because Georgia, as a sovereign and independent state, had a paramount title to them, not because it was found written in the laws of nations that these lands belonged to Georgia, but because the stipulations of the treaty and the compact of 1802 so required. This is an honest and accurate account of the matter. The United States purchased lands of the Indians. These lands, when purchased, and after the time for the Creeks to remove from them should have arrived, would "pass into the actual possession of Georgia," for this very good reason, viz. the United States had covenanted, that as soon as lands, within certain limits, could be peaceably obtained, they should be thus obtained, "for the use of Georgia."

In the same proclamation, Gov. Troup warns "all persons, citizens of Georgia or others, against trespassing, or intruding upon, lands occupied by the Indians within the limits of this state, [that is, the lands described in the treaty] either for the purpose of settlement, or otherwise, as every such act will be in direct violation of the provisions of the treaty aforesaid, and will expose the aggressors to the most certain and summary punishment by the authorities of the state and of the United States."

The treaty prescribed that the Creeks should remove before September of the next year, till which time they were to retain unmolested possession of their country. But some of the citizens of Georgia might feel inclined to take possession earlier. Such a measure, the governor warns them against, assuring them, that it would be a direct violation of the treaty, and would bring upon the trespassers and intruders, certain and summary punishment; and this punishment would fall upon citizens of Georgia, as well as others, if they should expose themselves to it. Now, as the treaty of the Indian Spring is justly considered by Gov. Troup as a sufficient barrier to protect the Creeks in the possession of their country, till the time fixed in the treaty for their removal, why are not the treaty of Holston, with its solemn guaranty, (1791) and the first treaty of Tellico, with its repeated guaranty, (1798) and the treaty of General Jackson, with its recognition of previous treaties, (1817)—why are not all these compacts a sufficient protection of the Cherokees "against all persons," to use the language of the proclamation, "citizens of Georgia, or others, trespassing or intruding upon the lands occupied by the Indians."

We safely gather from the passages here quoted, and the one which is to follow, that Gov. Troup found no difficulty in understanding the treaty; that its provisions were, in his opinion, to be rigidly observed; and that ample powers were in the possession of the public authorities of the United States for punishing transgressors.

The proclamation continues thus: "All good citizens, therefore, pursuing the dictates of good faith, will unite in enforcing the obligations of the treaty as the supreme law, aiding and assisting, &c. &c. and all officers, civil and military, are commanded to be vigilant in preventing offences under it, and in detecting and punishing offenders."

In the principles here assumed and enforced I heartily concur. The governor who issued this proclamation is now a member of the Senate of the United States, where he will have the best opportunity "to pursue the dictates of good faith" and to assert "the obligations of treaties as the supreme law." Most gladly shall I see him engage in a work, which so well becomes a senator of our great republic; and, should he thus engage, he may be encouraged with the thought that his efforts will not be unsuccessful.

WILLIAM PENN.

Poetry.

LIFE'S VOYAGE.

"It is I; be not afraid." Matt. xiv. 27.

As towards yon bright and blissful shore,
Floats my frail, trembling barque along,
Let tempests rage, let billows roar,
They cannot drown my joyous song,
They cannot hush my voice of prayer,
Nor fill my trusting heart with dread;
For God is with me every where,
To cover my defenceless head.

As once He bade the waves be still,
When loved ones sailed on Gallilee,
With gentle gales their canvass filled,
And sped them safely o'er the sea;
So now, amid the angry waves,
Behold! He comes to rescue me;
I fear not, that in Ocean's caves
My lonely sepulchre may be.

I see him when the lightning flash
In awful grandeur round me flies,
I hear him when the thunder's crash,
Rolls deep athwart the darken'd skies:
O then his smile, and then his voice,
As in the mildest breeze of even,
Both bid my fearless heart rejoice,
While wafted on my course to heaven.

WAITING FOR GREAT MEN.

The friends of MORAL REFORM, whoever, and whatever they are, and whatever may be their stations in society, must put their shoulders to the work themselves, if they wish to see any thing accomplished. In a republic like ours, prominent men who appear to lead, are in reality pushed on, either to good or evil, by the main body of the people. Let it be made to appear that the middling classes are steadily bent on moral reform, and distinguished citizens will then be glad to get into the current.—This is as much as should be expected of them. What a burlesque upon republicanism is it, for the people to wait for the bidding of great men, before they attempt the work of preserving liberty!—What an ignorance does it betray, of the nature and history of public reformations. Suppose Nehemiah had waited for the "nobles of Judah," instead of "contending with them?" Suppose the fishermen of Galilee had waited for the "rulers of the people." Suppose John the baptist had waited for Herod, Peter for Gallio, and Paul for Gamaliel and king Agrippa. Suppose Luther had waited for the duke of Bavaria. Suppose Baxter, Wesley, Whitefield, and the puritans had waited for the lords, spiritual and temporal, of the British nation, to take the lead in reform. Suppose the elder Brutus had waited for the patricians. Suppose Tell had waited for the learned doctors of his day, to assert the principles of liberty.—Suppose "the inspired peasant Patrick Henry" had waited for the nobility of Virginia. Suppose the mechanics of our country, our Franklins and our Shermans, had waited for the wealthy and influential gentry who were hesitating between freedom and tyranny. What would have

been the results, in these cases? The cause of reformation would have been defeated, in every instance. And the same cause will be defeated in our own country, if its friends wait for the movements of great men.

PHILANTHROPIST.

SOLEMN INQUIRY.

Does the love of God dwell in you, or does it not? If not, all is absurdity and delusion for you to flatter yourselves, that you love him: for it is all one as if you should say, "Lord, I love thee, though my native enmity against thee still remains unsubdued. I love thee above all, though my thoughts and affections are scattered among other things, and never fix upon thee. I love thee above all, though I prefer a thousand things to thee and thy interest. I love thee above all, though I have no pleasure in conversing with thee. I love thee above all, though I am not careful to please thee; that is, I love thee above all, though I have all the marks of an enemy upon me." Can anything be more absurd? Make such a profession of friendship as this to your fellow-creatures, and see how they will take it? Will they believe you really love them? No; common sense will teach them better. And will God, do you think, accept that as supreme love to him, which will not pass current for common friendship among mortals? Is he capable of being imposed upon by such inconsistent pretensions? No; "be not deceived: God is not mocked." (Gal. vi. 7.) Draw the peremptory conclusion, without any hesitation, that the love of God does not dwell in you.

PRAYER.

Many people think that they cannot pray without kneeling down; and such people plead that they cannot pray very often, because it is impossible for them to be constantly kneeling down in the midst of their work or in company. But those who love the Lord Jesus Christ, and who have a pleasure in conversing with him in prayer, know that every time is fit for prayer, and that they can pray and lift up their hearts to God at all times—when they are walking, and when they are setting still, and when they are in company, and when they are working with their hands, and when they are sitting at their meals. Such persons love to pray silently, and to hold in discourse with their dear Savior when no one knows it.

EDUCATION IN GREECE.

Rev. Josiah Brewer and lady, accompanied by Miss Mary Reynolds, of this city, and Master Stephen Field, of Stockbridge Mass. sailed from New-York, on their philanthropic embassy to Greece, on Wednesday, the 9th inst. in the ship Circassian, bound for Smyrna.

Letters received at the Office of the Religious Intelligencer during the week ending Dec. 17, 1829.

J. P. Webb; E. Caulkin; E. Hunt; George Bruce; Noah Cooley; Thomas Merceim; G. Phillips; J. L. Tiffany; Clark S. Dunning; Jas. Smedley.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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